

BAYOU LA ROSE

#18

BIG

MOUNTAIN

DAY

JULY 6th, 1985

International

Informational

picketing



BAYOU LA ROSE

Summer, 1985 issue #18



FREE PELTIER

"There is no greater fallacy than the belief that aims and purposes are one thing, while methods and tactics are another."

Emma Goldman - 1922

RANTIN* AND RAVIN* ONE MORE TIME!

We wish to begin this issue with some rare good news. Steve Layton and Joseph Robinson were found not guilty of the frame-up murder charge that had been laid on them because of their involvement with the Lewisburg Spiritual/Cultural Council of Native Nations (Survival Network Affiliate). This does not mean a damn thing to those who tried to frame them, they still put Steve back into the control unit at the hell called Marion.

The U.S. capitalist media has again used itself as a means to spread lies and mis-information. It was reported by them that Russell Means, while in Bogota, had called for American Indian Movement (AIM) warriors to join the Contras in their U.S. backed war with the Sandinistas. Rather what he said was; "With a shovel in one hand, a rifle in my other hand, and peace in my heart, I stand with the Miskito Indians against all foreign invaders." We would have been very shocked if'n Russell Means did not stand by the Indians of Nicaragua or any other land. Like Russell Means we have our doubts about the Sandinistas treatment of the Miskito, Sumu, and Rama Indians. We feel that the war could end if'n the Sandinistas stated clearly that the Indian lands belong to the Indians and that within their land they have the right of self-determination. We also realize that the C.I.A. and their bosses will use mis-information as a weapon and that we must be very careful in what we say. So let it be clear that we are against all U.S. imperialism and we call on the U.S. to end its imperialist plans in Nicaragua!

As all anarchists do we have problems with the Sandinistas Marxist-Leninist statism. For we believe that it is only the people, workers, farmers, Natives, women and all others who make up the masses, that can free themselves from tyranny. All others who have tried have only created a new tyranny. We also believe that by continuing the exsistence of the centralize state the M-Ls allow the means for the capitalists to regain power. And no matter what the reasons for creating a centralized army, the people will always be



in danger of the army being used by those in power to suppress their desires. We are anti-militarist and will only support the people's militias.

With great enthusiasm we welcome the founding of the Workers Solidarity Alliance, the new U.S. affiliate to the anarcho-syndicalist International Workers Association. It is our position that we support ALL rank and file workers organizations that believe in self-management and we view that any bad blood and factional fighting between such organizations as aiding the bosses and their interests. Thus we also support the I.W.W. and any other organization that may be created.

Please, dear people understand that because of all the work we have to do and the amount of mail we get that we are not able to answer all the letters we get and some that we do answer may be a little late. Don't stop writing us for your letters help us keep going, just please understand how much work we have.

As you can see we are in need of a good typewriter and other equipment for the bayou, PLEASE, if'n you can send us a donation so that we can improve our publication. Thank you. Stay strong and remember, survival and resistance is a struggle which means it ain't easy!

FOR THE WELL-BEING OF ALL

Lee Green, Kamalla Laqueta & Arthur J. Miller

Subscribe to
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BIG DAY AT BIG MOUNTAIN

by Lee Green

Four hundred miles of continuous fence: Even to one who comes into daily contact with the obsessive fencing on this continent, 400 miles of fence is absurd. That's enough fence to stretch clear across Kansas.

Who would want 400 miles of fence? The U.S. government, of course. (absurdity is the specialty of governments, you may have noticed.) It was built, ostensibly, to settle a dispute, which never existed, between the Navajo and Hopi Indians. In fact, the fence was built to parcel off land so that the mineral rights can be sold to the energy monopoly. Incidental to the fencing, 14,000 people will be removed from their native, ancestral and sacred land.

Well, maybe. Maybe, because the U.S. government has so far built only 395 miles of the fence. The last 5 miles of fencing was halted by the direct action, primarily by Navajo Women, of some of those to be removed.

The land in question is located in the northeastern section of Arizona, a territory which includes both the Hopi and Navajo Reservations. The fence isolates Big Mountain from the surrounding area. Big Mountain is situated at the center of the four sacred mountains (Hesperus and Blanca Peaks in Colorado, Mt. Taylor in New Mexico, and the San Francisco Peaks in Arizona) and is sacred to both the Navajo and Hopi. Big Mountain is a female, healing mountain. It is known to the natives as the Mother.

The Hopi and Navajo have lived in harmony with each other and the land on the mountain and surrounding area for over four centuries. Intermarriage has made it impossible, in many instances, to determine if a person living there is Navajo or Hopi. The people of both tribes say there never has been and is not now any land dispute.

In 1868 a treaty was signed between the Navajo People and the U.S. government establishing the Navajo Reservation, primarily in what is now Arizona but including parts of Colorado, Utah, and New Mexico in the Four Corners area.

Fourteen years later, in 1882, the Hopi Reservation was established for the exclusive use of the Hopi and such other Indians as the Secretary of the Interior settled there. This area is located in the south central portion of, and is surrounded by, the Navajo Reservation. Over time, in a series of rulings by the Bureau of Indian Affairs, the villages on the mesa tops of the Hopi Reservation and the 640,000 surrounding acres were designated as the only exclusive Hopi land within the 1882 Reservation. The remaining 1.8 million acres of the 1882 Reservation were to be used by both the Hopi and Navajo and came to be known as the Joint Use Area. The Hopi have traditionally gathered together in villages while the Navajo have lived in widely-scattered extended family groups, grazing sheep, cattle, and goats. The Navajo and Hopi have

shared the land peacefully under this arrangement.

In 1923, acting under instructions from the Standard Oil Company, the Bureau of Indian Affairs invented the Navajo Tribal Council. The Council consisted of five Indians and was set up so that Standard Oil could acquire mineral rights on the Navajo land by dealing with a few "right-thinking" Indians rather than the Navajo People who considered their land sacred. Subsequently a Hopi Tribal Council was invented, also by the B.I.A.

In the 1940's, it was discovered that there are vast mineral deposits under both the Hopi and Navajo Reservations. Acquisition of mineral rights to the land designated exclusively for either tribe did not present a problem to the energy monopoly. But acquisition of rights to the Joint Use Area (3/4 of the Hopi Reservation), not designated for exclusive use by either tribe, did. The B.I.A.'s solution to the problem of joint use was to invent a land dispute between the two tribes which it claimed had originated with the designation of the Hopi Reservation in 1882. This, despite the peaceful joint use of the land by the two tribes since the time of Columbus and before.

The B.I.A. used the invented land dispute to justify, in 1962, an economic boycott of the area, freezing construction, repairs, and improvements to homes, property, schools, roads, and health facilities, and causing tremendous hardship to those living in the area. In addition, the B.I.A. imposed a 90% reduction in livestock. Herding stock is the only means by which many in the area earn their living. When this did not have the desired effect (forcing everyone off the land), Congress passed the Navajo-Hopi Land Settlement Act of 1974, dividing the Joint Use Area into two separate tribal territories. This allowed the acquisition of mineral rights to the land from the tribal councils by the energy monopoly.

Administrative policies subsequent to the Act (but not the Act itself) call for the removal of 14,000 People from their ancestral land. Many of the People to be removed come from very remote areas, having spent their lives herding sheep. Many don't read, write, speak, or understand English and don't understand bills and rent. They understand only the natural laws or prayers, ceremony, and song, and don't understand the white man's laws or the tribal council's laws. These People have been or are to be removed to the racist, hostile towns and cities surrounding the Reservations.

A Relocation Commission was set up to facilitate this removal. The Commission provides those to be removed with land and a house in a town often more than 100 miles from their ancestral home. An investigation, in 1984, of the 140 families who had been removed to Flagstaff, revealed that nearly

half no longer owned the homes which had been provided for them. Many, with no skills marketable to the capitalist, authoritarian community, had been forced to sell in order to pay taxes, utilities, food, and transportation. Many had been defrauded by real estate and loan agents. It was found that the Relocation Commission had accommodated the real estate and loan agents by repurchasing the homes. New families were then removed to the homes to be defrauded in their turn. In some cases several families had been removed to the same home.

An amendment to the 1974 Act called for the exchange of 400,000 acres of new land for the removal of people from the 1.8 million acres of the Joint Use Area. Not requested by the tribes but intended by Congress to give an air of reasonableness to the rip-off, the new lands have never materialized.

In 1976, the fencing to separate the Joint Use Area began. Between then and 1979, the fence was complete except for 5 of the 400 miles. Then, one very big day, a woman who lives on Big Mountain fired her gun in the direction of the fencing crew. The crew left. Later, when the crew returned, she was joined by other Big Mountain residents, mostly women, who have successfully halted the fencing by pulling up fence posts, taking keys from trucks, throwing stones, doing whatever it took to disrupt the work. Overwhelming pressure from the Navajo People have forced the Navajo Tribal Council to join in the protest against the fencing and the removal of the inhabitants from Big Mountain. The Hopi Tribal Council who, as individuals, expect to profit handsomely from the partition of the Joint Use Area continue to press for the completion of the fence.

The absurd policies of governments are usually routinely implemented by the officials and agencies invented by them. Seldom does the common sense and direct action of those most affected put a stop to one of these absurdities. We all owe these Navajo women a debt of gratitude.



BIG MOUNTAIN DAY

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"The white man made us many promises, more than I can remember. He kept but one. He promised to take our land, and he took it!" -- Red Cloud

When the Europeans conquered the land they gave the Indians what they viewed as worthless land to live upon. As time went on it was found time, after time, that the land that once was deemed worthless contained those things which the European found valuable. Like gold, uranium, coal and oil. As their greed mounted, many ways were found to rob the Indians of their lands. This robbery continues today even though the U.S. likes to paint the picture that the days of genocide and robbery of Indians is long over. It is not and it never ended!

To sell the mineral rights the developers are trying to europeanize the Big Mountain area and remove over 10,000 Navajos and Hopis from their land.

Will we sit back in blind apathy and let the U.S. government go on with its war against the Indians? Will we turn our backs on the Navajos and Hopi when the resistance is insured? I say: hell No! The time to organize is now! The time to fight back is now!

As in many struggles, the resistance at Big Mountain ties into many other struggles. The bottom line in war, world hunger, apartheid, and the struggles of Indigenous People, Unionists, People of Color, and most of the issues of social activists is the abuses of multi-national corporations.

For these reasons autonomous groups are calling on ALL people of social con-

sciousness to set up informational picket lines in front of U.S. Government buildings or U.S. businesses on July 6, 1985, Big Mountain Day. July 6, 1985 is the Saturday in 1985 which is closest to the date in 1986 which has been set for the relocation deadline.

It is very important that the people become aware of the struggle at Big Mountain and that they let the U.S. government know that the people will not stand by and let them do their dirty work in quiet apathy. Even if you live in a small town you can help by picketing your local Post Office.

The Survival Network Information Center is coordinating the Big Mountain Day mailings and it will be doing follow-up mailings so we need to hear back from all who organize pickets. Also we need donations to help get the appeals out internationally. S.N.I.C. will also be sending out flyers to be given out on Big Mountain Day. So please write to us at:

Survival Network
P.O. Box 6130
Kansas City, KS 66106
913-757-2364

For more information read:
Big Mountain News
c/o Big Mountain Support
1412 Cypress St.
Berkeley, CA 94703

RESOLUTION OF SUPPORT

Whereas we are all in danger from the multi-national corporate wars which are escalating in the U.S. and abroad at an alarming rate, and

Whereas this is an international issue since these wars and the wars of other power blocs have no concern for borders, and

Whereas Big Mountain has been declared a profitable commodity by the multi-nationals requiring the "civilizing" of this autonomous area by fencing it and relocating thousands of Indigenous People from their homes, so that a few can hold title to the land, thus selling energy rights to the multi-nationals,

Thus, with the understanding that Big Mountain is one struggle in many, we believe that it would not only benefit Big Mountain but, also, the overall struggle if ALL people who can support the following appeal:

We call on ALL people who can to form informational picket lines, hold vigils or do theatre in front of federal buildings in the U.S. or U.S. Government buildings/U.S. businesses outside of the U.S., on July 6, 1985.

Do you support the Resolution of Support? If so please let us know.

There are but two sides in this struggle, either you do nothing and side with the U.S. government and the multi-nationals or you organize in support of Big Mountain. There is no middle ground!

in solidarity

Arthur J. Miller
Secretary of the
General Defense
Committee-I.W.W.

Northern Saskatchewan - behind the Uranium Curtain ^{by} Jill Bend

The north of Saskatchewan is scarred. The rape and poisoning of the land there continues on an even vaster scale. The ecosystem flows across the globe maintaining the balance of nature - yet the poison is also spread through the body of the Earth in this way, carried by wind and water. The poison spreading out from northern Saskatchewan is radiation, from the mining of uranium ore, the "death rock" - safe in its natural, undisturbed state but deadly cancerous when torn out of the ground. This is home to all of us. Whatever befalls the Earth, befalls the people of the Earth. This concept of land-based struggle has its roots in the most radical perspective. And it obligates us to act - NOW!

Over long years, the environmental movement in Saskatchewan has been trying all options (petitions, marches, inquiries, reports etc.) to stop the devastation of the north by the nuclear industry yet it has continued unabated and is escalating. There is now a call to resist issued directly from the indigenous community - "the people whose history in this land is rooted deeper than any uranium mine". A critical intervention must be made in this colonization and desecration of the land, the water, and the communities of the north. The Collins Bay Action Group, a coalition of the local Native communities and anti-uranium groups, are calling everyone to a Northern Survival Gathering at Wollaston Lake, Saskatchewan from June 9-14, 1985 followed by, starting June 14, a rolling blockade aimed at stopping all traffic carrying chemicals in or out of the uranium operations at Rabbit Lake, 6 miles from the Collins Bay mine.

Like the Black Hills in South Dakota and Big Mountain in Arizona, northern Saskatchewan is being used as a "national sacrifice area", except it has been largely kept successfully hidden. It is the number-one target area, in Canada, for energy, = Money and Power. What is really happening there?... corporate development, land theft, relocation of Native communities, industrial pollution, militaristic sponsorship, and genocide. If that area has ever seemed insignificant, it has only been so to those who have been kept ignorant of the reality. The powerful corporate profiteers have long been aware of the value of those resources and their only dilemma has been to exploit the region in secrecy and without opposition. To expose their operations and physically resist is our strongest weapon against them. The people of the Black Hills and Big Mountain are standing firm against these land rip-offs. The international community is now witnessing the extent of genocide that the nuclear pushers are willing to go to there. And northern Saskatchewan is the third corner of this exploitation. The strategy must be to connect the hands and spirits of resistance between these three "sacrifice



areas" and show to the world, especially the international anti-nuclear network, that it is no mystery where the source of nuclear mis-power lies...it is with uranium torn out of the earth in these sites once considered "barren and worthless", fit only for "Indian land".

HISTORY OF URANIUM IN SASKATCHEWAN

Since the 50's, exploration for uranium and the subsequent mining and milling of the ore into yellowcake have continued relentlessly. The uranium used in the atomic bomb dropped on Hiroshima came from north Saskatchewan. Originally sold primarily to NATO and other military experimenters, uranium was anticipated to also be a source of great profits to come by those energy/power corporations who kept all details of their uranium operations under wraps.

Of course, the military and energy machines have no concern for the poisonous process, only the goal of money and might. The mining of the uranium produces dust particles of radium that when swallowed are absorbed by the intestine and carried to the bone marrow causing leukemia or bone cancer. The mined ore is then processed to produce the yellowcake. The waters, called tailings, are discarded directly onto the land in huge piles that continue to seep radon gas into the ecosystem, even long after the mines are closed. These areas are then abandoned - true wastelands. The highly carcinogenic radon is easily transported by the wind over long distances and, inhaled, causes lung cancer. This valued product is used commercially as the fuel for nuclear power reactors which have a waste byproduct called plutonium, the most lethal of substances, with its military use as the active ingredient in nuclear weapons. A simple chain of events yet more deadly, even in every step of the process, than anything in creation!

We aren't just talking environmental - but economic and political. Uranium cartels and corporate global ownership of

resources and government co-operation are the language of powerful economic/political control. Witness that uranium sales contracts, even those of publicly-accountable crown corporations, are confidential information, inaccessible to scrutiny even through the Freedom of Information Act. The Atomic Energy Control Board of Canada has no system of accounting for the amount and location of yellowcake production and distribution since they consider it a non-strategic material, even though without it there would be no nuclear weapons industry.

After the military use had long been exploited, uranium saw a new role as a fuel for the energy industry - nuclear energy is born! Although industrial accidents have now diminished the promise of wealth is nuclear power, initially the eyes of the energy moguls flashed nuclear dollar signs. Their fingers and machines dug deeper and wider into the land of northern Saskatchewan. The province nurtured this industry, exporting uranium to about a dozen different countries. During the 70's, many mines flourished, with some of the world's richest uranium deposits found at the Athabasca Sand Basin, a huge region encompassing 1/7 of the total area of Saskatchewan. The Rabbit Lake uranium mine has dumped its wastes into Wollaston Lake since operations began in 1975. Eldorado Resources, a federal crown corporation, owns much of the territory including the mines around Uranium City which closed in 1982 due to depletion of the resource. They leave behind them permanently contaminated land and water - three lakes are dead, huge piles of waste rock and mine buildings remain to release radiation into the air, land and water. The animals and water that have sustained the native communities living on the land there are now killing them. The ones who worked in the mines are dead or dying from cancer, and passing the mutations on to their children.

But now that the Uranium City mines are emptied, Eldorado has been searching out new sites. In 1983, they purchased the Rabbit Lake mine from Gulf Minerals. By 1984, Canada was the world's #1 exporter of uranium. The annual production of yellowcake has doubled since 1983. The exploitation of the land and the people by the profiteers knows no limit in an upswing like this. The north of the province has been divided into four regions with uranium mining and milling forming the economic base for each area, with major roadways built direct to the mine sites. All Unsettled Native land claims are being ignored and the question of Aboriginal title is non-existent. A clever strategy is devised by the corporations to bulldoze their plans through - a joint development structure. The "co-operators" are the Saskatchewan government, the federal government, the international uranium cartel, and sever-

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LAND AND LIBERTY by Ricardo Flores Magon (Mexican Revolutionary)



At this moment millions of human beings are casting sad looks to heaven, hoping to find there — beyond the stars they see — that something which is to them everything; because it has been the aim and object of all the grief-stricken efforts and painful battle of the species, Man, from the day when his hesitating footsteps bore him a handbreath in advance of the unreasoning species. That something is happiness.

Happiness! Happiness is not of this world, say the religious. Happiness is in heaven; there beyond the tomb. And the human herd lifts up its eyes and, knowing nothing of heaven, thinks that it is there, in the far away; whereas it has its feet on this planet, which, with its brother stars, constitute the glory and grandeur of the firmament.

The Earth forms part of the heaven, and humanity, by that very fact, is now in heaven. We should not raise our eyes in the hope of finding happiness behind those stars which make our nights so beautiful. Happiness is here; on the Earth Star, and it is not to be conquered by prayers or won by supplications, entreaties, humiliations or floods of tears. It must be battled for on foot and with force, because the Earth Gods are not like those of the religions, who can be softened by supplication and entreaty. The Earth Gods have soldiers, they have policemen, they have judges, they have hangmen, they have penitentiaries, they have scaffolds, they have laws, they have all that constitutes what are known as institutions — rugged mountains which hinder the human race from stretching out its arm and possessing itself of the Earth; making it its own and bringing it under that subjection which would result in happiness being the patrimony of all and not the exclusive privilege of the few who today withhold it from the others.

The Earth is the property of all. When, millions and millions of years ago, the Earth had not yet separated itself from the chaotic cluster, which, as time passed on, was to dower the firmament with new suns; and when, as the result of gradual cooling, planets became more or less fitted for organic life, this planet had no owner. Neither did the Earth have any owner when humanity was converting every old tree trunk and every mountain cavern into a dwelling place and a refuge from the inclemency of the weather and from wild beasts. Neither did the Earth have any owner when humanity, having advanced still farther along the thorny path of progress, had reached the pastoral period, in which there were pastures whereon the tribe, with herds in common, settled. The first owner appeared with the first man who had slaves to work his fields, and who, that he might make himself master of those slaves and of those fields, found it necessary to take up arms and levy war against a hostile tribe. Violence, then, was the origin of private property in the land, and by violence it has been upheld to our own days.

Invasions, wars of conquest, political revolutions, wars for the control of markets, and acts of spoliation carried through by governors or those under their protection — these constitute the titles to private

property in land; titles sealed with the blood of enslavement of humanity. Yet this monstrous origin of a right which is absurd, since it is based on crime, does not hinder the law from calling that right "sacred" inasmuch as those who have withheld the land are the very ones who have written the law.

Private property in land is based on crime and, by that very fact, is an immoral institution. That institution is the front of all the ills that afflict the human being. Vice, crime, prostitution, despotism, are born of it. For its protection there have become necessary the army, the judiciary, parliament, police, the prison, the scaffold, the church, the government and a swarm of employers and drones, supported by the very ones who have not so much as a clod of earth on which to rest their heads, since they have come into life after the Earth has been divided up among a few bandits who appropriated it by force, or among the descendants of those bandits, who have come into possession through the so-called right of inheritance.

The Earth is the element from which everything necessary for life is extracted or produced. From it we get the useful metals, coal, rock, sand, lime, salts. By its cultivation we produce every kind of fruit, for nourishment and pleasure. Its prairies yield food for the cattle; its forests offer us their woods; its fountains are the generative waters of life and beauty. And all this belongs to a few; makes happy a few; gives power to a few; though nature made it for all.

Of this tremendous injustice are born all the ills that afflict the human species and produce its misery. Misery makes man vile; misery prostitutes him; misery pushes him to crime; misery bestialises the face, the body and the intelligence.

Degraded and — which is worse — unconscious of their shame, generations succeed one another, living in the midst of wealth and abundance without tasting that happiness a few have monopolised. With the Earth belonging to a few, those who possess none of it must hire themselves to those who do possess it, if they are to keep their hides and skeletons on foot. The humiliation of hire or hunger — this is the dilemma with which private property in land faces each as he enters life! an iron dilemma which forces humanity itself to put on itself the chains of slavery, if it would avoid perishing by starvation or giving itself up to crime or prostitution.

Ask yourselves today why governments oppress, why men rob and murder, why women prostitute themselves! Behind the iron bars of those charnel houses of body and soul which men call prisons, thousands of unfortunates are paying, in torture of body and agony of soul, for that crime, which the law has lifted into the category of a sacred right — private property in land. In the defiling atmosphere of the house of public prostitution thousands of young women are prostituting their bodies and crippling their self-respect, as the result of private property in land. In the asylum, in the hospitals, in the foundling institutions in all those gloomy abodes wherein misery,

abandonment and human misery take refuge, men and women, the aged and the child, are suffering from the consequences of private property in land. And convicts and beggars, the prostitute, the orphan and the infirm are lifting their eyes to heaven, in the hope of finding there, beyond the stars which they can see, that happiness of which the owners of this Earth are robbing them.

Meanwhile the human herd, unconscious of its right to life, turns and bends its back to develop by its toil for others this Earth which Nature has placed at its own service, thus perpetuating its own submissiveness the empire of injustice. But, from the slavish and benighted mass rebels arise; from the sea of backs there emerge the heads of the first revolutionaries. The herd trembles for it foresees chastisement. Tyranny trembles, for it foresees attack. And breaking the silence, a shout, like the roar of thunder, rolls over the backs and reaches even to the thrones: "The Land!"

"The Land!" shouted the Gracchi. "The Land!" shouted Munzer's Anabaptists. "The Land!" shouted Bakunin. "The Land!" shouted Ferrer. "The Land!" shouts the Mexican Revolution; and this shout drowned a hundred times in blood during the course of ages; this shout which echoes the thought guarded affectionately in all times by the rebels of our planet; this hallowed shout will bring the heaven of which the mystics dream down to this vale of tears, when the human herd ceases to throw sad glances at the infinite and fixes itself here on this planet, which today shrinks with shame at the thought that, amid the splendour and grandeur of its celestial brothers, it has to drag along the leprosy of human misery.

Silent slaves of the clod; resigned peons of the field; throw down the plough! The clowns of Acayucan and Jimenez, of Palomas and Las Vacas, of Viesca and Valladolid are calling you to war; that you may take possession of this Earth to which you give your sweat, though it denies you its fruits because you have consented, in your submissiveness that idle hands shall become masters of what belongs to you, of what belongs to all humanity, of what cannot belong to a few but to all men and women who, by the very fact that they are living, have a right to share in common, by reason of their toil, all that wealth which the Earth is capable of producing.

Slaves! Take the Winchester in hand! Work the Land, but only after you have taken it into your own possession! To work it now is to rivet your chains, for you are producing more wealth for the masters, and wealth is power, wealth is strength, physical and moral, and the strong will hold you always in subjection. Be strong yourselves! Be strong and rich, all of you, by making yourselves masters of the Land! But for this you need the gun. Buy it or borrow it, in the last resort! Throw yourselves into the struggle, shouting with all your strength "Land and Liberty!"



DENNIS BANKS

Dennis Banks Defense Committee

P.O. Box 881984, San Francisco, CA 94188

(415) 641-9010

Dennis Banks is currently serving a three-year sentence on convictions handed down in 1975 on riot assault charges stemming from a Custer, S.D., demonstration. Dennis and other AIM supporters, during a meeting with state officials to negotiate charges against the murders of Wesley Bad Heart Bull, were arrested and charged after being provoked, gassed, and beaten by a heavily armed police force. When death threats against Dennis were revealed, Dennis received sanctuary

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in California for seven years, and for two years with the Onondaga Nation. Dennis decided to return to South Dakota in 1984 and put the convictions behind him. After purification ceremonies including the head chief of the Haudenosaunee Na-

tions and Lakota medicine people, Dennis surrendered to the South Dakota court in September and began serving his sentence. He could be released as early as November 1985.

Write to Dennis at: Dennis Banks, #22 103, SCF P.O. Box 369, Crawford Hall 211E, Springfield, S.D. 57062. Please, send letters to Judge Young, asking for an early release for Dennis and expressing concern for his safety: Judge Marshall Young, 7th Judicial Circuit, P.O. 230, Rapid City, S.D. 57709.

The U.S. Supreme Court has decided to review the 9th Circuit Court decision to uphold the dismissal of firearms and explosives charges against Dennis. These ten-year old Oregon charges have been repeatedly reinstated and dismissed for

a variety of reasons. The government has failed to produce evidence and the 9th Circuit Court found Dennis' right to a speedy trial denied. Dennis is now again in danger of having the charges reinstated because the Supreme Court has reversed the 9th Circuit in 21 of its last 22 reviews.

"There are still those who are unjustly locked behind prison walls. But the bars and concrete walls do not confine spirit. In fact, anything, the spirit to struggle grows a thousand times. Leonard Peltier, Buddy LaMont, Crazy Horse, and all the warriors who have sacrificed their freedom and shed their blood have taught us that knowing the total meaning of the struggle brings clear understanding and purification of our minds."

From Dennis Banks

Wounded Knee Anniversary statement

For more information or to send donations which are needed write to:

Dennis Banks Defense Committee

P.O. Box 881984

San Francisco, CA 94188

War, Hunger and Imperialism 64

Arthur J. Miller

"Few trends could so thoroughly undermine the foundations of our 'free' society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible."

Milton Friedman
capitalist economists



For every starving baby in the world there is a privileged person wallowing in decadent overconsumption. Native Peoples' land is stolen and their cultures destroyed so that the privileged may live in luxury. On and on the list of atrocities goes, all inflicted by rich peoples' greed with the collaboration of the privileged.

The bottom line of war, hunger and imperialism is OVERCONSUMPTION. Though the rich may hoard great wealth the problem of excess consumption is far wider than that alone. The idle liberal may say that the problem lies elsewhere. They support social issues and peace, and view themselves as part of the solution. Little do they seem to realize that war, hunger, and imperialism are the direct result of overconsumption, their overconsumption along with that of others. To work for peace and to overconsume is a contradiction in actions.

The U.S. consumes 46% of the world's produced resources, while it makes up only 6% of the world's population. With consumption like that no wonder the U.S. feels it has what it calls "interests" all over the world. Those interests are what create the "good life" for many in America. Little do they care or want to know the effect on the rest of the world that their abundance has. Dead babies must not be talked about when analyzing the liberal lifestyle.

Think about it. In the U.S. about 6% of the population controls most of the wealth and the institutions of the government are all geared to both protect and advance this. Thus the U.S. government has developed the art of imperialist war. Sometimes the U.S. fights with its own troops and other times it backs lackeys who fight for U.S. interests. In nearly every war fought the U.S. is involved in one way or another because the U.S. has interests in almost every part of the world. Thus you, kind-hearted liberal, cannot live your lifestyle without war, hunger, and imperialism.

In protest the liberal proclaims; "But I am not rich! Don't hang that number on me!". Though the elite does control the 46% they do not consume it all. Rather, it is sold to "the people" as consumer goods. It would be possible to remove the rich elite and evenly distribute the wealth in the U.S. and still do nothing about the 46%. That would do nothing to stop world hunger. Wars would still need to be fought to protect "interests".

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U.S. imperialism will only end when its 6% of the world's population consumes not 46% of the world's produced resources, but 6%. Its fair share. The good life is bought with world hunger, mass murder, war, environmental destruction, apartheid, exploitation, and downright robbery.

The liberal rebels at such a notion. Sitting in a nice recliner in a room crammed with possessions, the newest things. Yes, dear liberal, you may be "in", "far out", and up with the latest fads but none can deny that your high tech lifestyle is paid for in blood and starvation. Without excess consumption there would be no imperialism.

A few freaked-out liberals begin to thumb through their phone books to find where they can report these "dangerous" words for they are very threatening to their lifestyle. But a few perhaps will turn their thoughts to what can be done about this. In my way of thinking, there are four steps to begin to deal with the abuse of excess consumption.

1. Self-sufficiency, to develop the resources of an area for the well-being of the people of that area.
2. Decentralization, to develop economic projects and organization on the grassroots level without centralized bureaucracies.
3. Self-management, to organize the people who do the work to control the work.



4. Bio-cultural regionalism, to develop autonomous regions rather than massive countries.

We need to develop self-sufficiency to reduce the 46% to 6%, thus allowing the elimination of the idea that people in one part of the world have "interests" in another part of the world that they must go to war to protect. True trade is not bad, but as it is now it is mostly one-sided. Also, the wealth that is returned to its place of origin is hoarded by the elite of that country. Sometimes this is done to the point where the people of that land are faced with mass starvation while the elite spend the wealth on personal aggrandizement. The people of the world do not exist to produce luxuries for Americans and at some point they will stop. Self-sufficiency is the only answer to the survival of the people of America.

Self-management is needed to do away with the elite. In this matter you have but two choices; you can either be controlled by the elite or you can control yourself. Those who do the work should control that work. You work the land, you produce the food, you should control the work. You work in a shop, you produce the goods, you should control the work.

Decentralization is the direct ideological opposite of imperialism. One tries to become increasingly bigger while the other tries to become increasingly smaller. It has been the basic concept of all imperialistic ideologies that the "chosen" people should go beyond their land and battle for the resources of the lands of other people. The social machine they create is geared to always grow. When it does not it is plunged into economic crisis. Decentralization decreases dependence on large projects that could fail and wipe out an economy and it decreases the need of outside resources.

The decentralists' organizations of social functions are the bio-cultural regions. Rather than organize social functions around the borders made by political and military conquest, autonomous regions should be developed on bio-cultural lines.

It is true that we will not reach our 6% anytime soon but that must be the direction of our movement. Any that cannot face up to overconsumption and the 46%/6% are still imperialistic in nature. Just changing the rulers does not end the imperialist game. So beware of imperialists' in anti-imperialist garb.

The only direction that makes any sense in today's world is the path of cooperation between the peoples of the world to develop a social movement of survival and for the progression toward the well-being of all.

Poyesis Genetica NEW IMAGE THEATRE

by Kamalla Lagueta
and Arthur J. Miller

Revolutionary theatre is an evolutionary process where what came before is an essential part of what exist now. Revolutionary theatre is the development of awareness and the releasing of the true creative spirit which dwells within us all. New to this theatre scene is a theatre group called "Poyesis Genetica". Though you will find within it's four members experience nearly unsurpassed by any other theatre group around. As the following background sketches will show these theatre workers bring to Poyesis Genetica a solid array of both different and common experiences.

Guillermo Gomez-Pena.

Guillermo Gomez-Pena has had vast amounts of his poetry published and has done numerous readings of them both in the U.S. and Mexico. He is the co-founder of literary magazine PUNTO CERO EN LITERATURA, Universidad Iberoamericana, 1974. He is co-founder of the Capilla Alfonsina literary workshop, Biblioteca Alfonso Reyes, Mexico City, 1975. Guillermo is the founder of Poyesis Genetica New Image Theatre Troupe, California, 1981. He writes, produces, directs, and performs with the troupe which is an ongoing multi-disciplinary arts project that explores the artistic, cultural and political relationships between Latin America and the U.S.

Sara-Jo Berman

Sara-Jo Berman has spent over 15 years choreographing and performing in musical and conscious-raising pieces. She received BFA in dance/drama from East Carolina University and was awarded Outstanding Woman Student by the Women's Residence Council and was the first to receive Most Outstanding Drama Student. She has co-directed and produced for theatre as well. Sara-Jo is the co-founder of Poyesis Genetica New Image Theatre Troupe, 1981. She is the founding member of BAW/TAF (Border Art Workshop) at the Centro Cultural de la Raza, San Diego, Ca. BAW/TAF operates as an artistic-intellectual laboratory to produce border-inspired imagery and critical iconography, with the use of diversified mediums, performance, video, mural art, installations, poetry, photography and graphics.

Luke Theodore Morrison

Luke Theodore Morrison worked with the Living Theatre as playwright, actor, and designer since the early 60's. Participated in the Living Theatre productions of The Brig (Ken Brown), Mysteries And Smaller Pieces, The Maids (Genet), Paradise Now, Frankenstein, Antigone (Brecht). These works toured the USA and Europe from 1962 to 1972. In 1972, he traveled to Brazil with the Living Theatre, where the group collectively created The Legacy of Cain, a work with 150 plays. Other plays staged in Brazil include The Favela Play, Prison Plays, and street theatre plays involving students, artists, strike-supported plays and children plays.

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In the mid 70's, Luke founded the SOYA DEVELOPMENT INTERNATIONAL, involved in applied appropriate technology, seeds and tools for farming People in the North Africa, the U.S., circulating information to develop formulas for soy milk for infants allergic to mother's milk and cow milk in areas of malnutrition. This work made public the issue of drought and famine in Africa, from 1973 to 1979.

In 1982 Luke entered a year and a half of gestalt therapy. He worked with Jungian psychologist Dr. Douglas Waite. He worked with People in mental institutions to develop a new theatre, experimenting with R. D. Laing's text DO YOU LOVE ME. The piece was staged with the collaboration of non-actors and ex-mental patients.

The list of accomplishments and contributions this one very gentle spirited man has supplied to hundreds is countless. With his experience in theatre and his many talents he could of at any time taken his trade to the commercial end and sold himself for top dollar. This is not where Luke is at, rather his goal is to educate through performance. For him theatre is a

form of communication, a means to open Peoples minds to new awareness, to hopefully develop social change. His struggles to maintain his chosen path have lead to great pain and hardships, which is the way it so often occurs with People who refuse to sell-out. As Gandhi once put it; those with the greatest awareness have the worse nightmares.

Luke is one of the early affiliates of the Survival Network, which is not surprising, he has been in the struggle for survival all of his life.

Yareli Arizmendi

Yareli Arizmendi was the last to join the Poyesis Genetica New Image Theatre in 1985. Her background shows she studied classical dance at the Royal Academy of Dance in Mexico City. She has also studied folklórico and flamenco at the Conservatory in Mexico City. Currently Yareli is studying political science and visual arts at UCSD.

Her experience before she joined the Troupe was limited to Mexico and Nicaragua. She has stated that her involvement in the group stems from a sense of commitment: "It's important to me to find a group that is willing to commit itself to excellent and culturally relevant work."

Poyesis Genetica, founded in 1981 at the California Institute of the Arts is an avant-garde multi-media performance troupe based on the Tijuana-San Diego border.

Poyesis Genetica is constantly seeking new interdisciplinary languages that reflect a synthesis between contemporary Latin American culture and the western avant-garde. Among its diversified sources it relies on Magical Realism, Mexican Epic Theatre, Carpa, Brazilian Cinema Novo, Mexican films of the 40s and 50s, Cabaret, Japanese Noh, experimental poetry and performance art.

The troupes' main objectives are to explore Latin America's cultural, artistic and political interactions with the outside, and to deconstruct Latin American culture into new models.

The troupe is currently rehearsing a piece entitled OCNOCENI. It is a multi-media exploration of themes which link both Latino and Anglo America. The multiple migrations that have taken place from the Spanish conquest to the undocumented workers and political exiles, the harsh juxtapositions of Latin folks and American pop culture which occur throughout Latin America and more intensely on the US/Mexico border, and the disintegration of culture identity that Latinos experience when they are placed outside their cultural context. These themes are explored through the combined use of diversified artistic media. Slides, dance, poetry, masks, music, drama and lights are carefully intertwined into an interdisciplinary tapestry that evokes the magical realism of Latin American art.

Poyesis Genetica is looking for bookings of OCNOCENI for their 1985-1986 season. They also do lecture-demonstrations and workshops on multi-media theatre. For bookings of this troupe please contact Poyesis Genetica co-director Sara-Jo Berman at; 2420 University Ave., San Diego, California 92104 (619)233-5279

fact or fallacy!?

by
Steve J. Layton
N Melah-Lutah

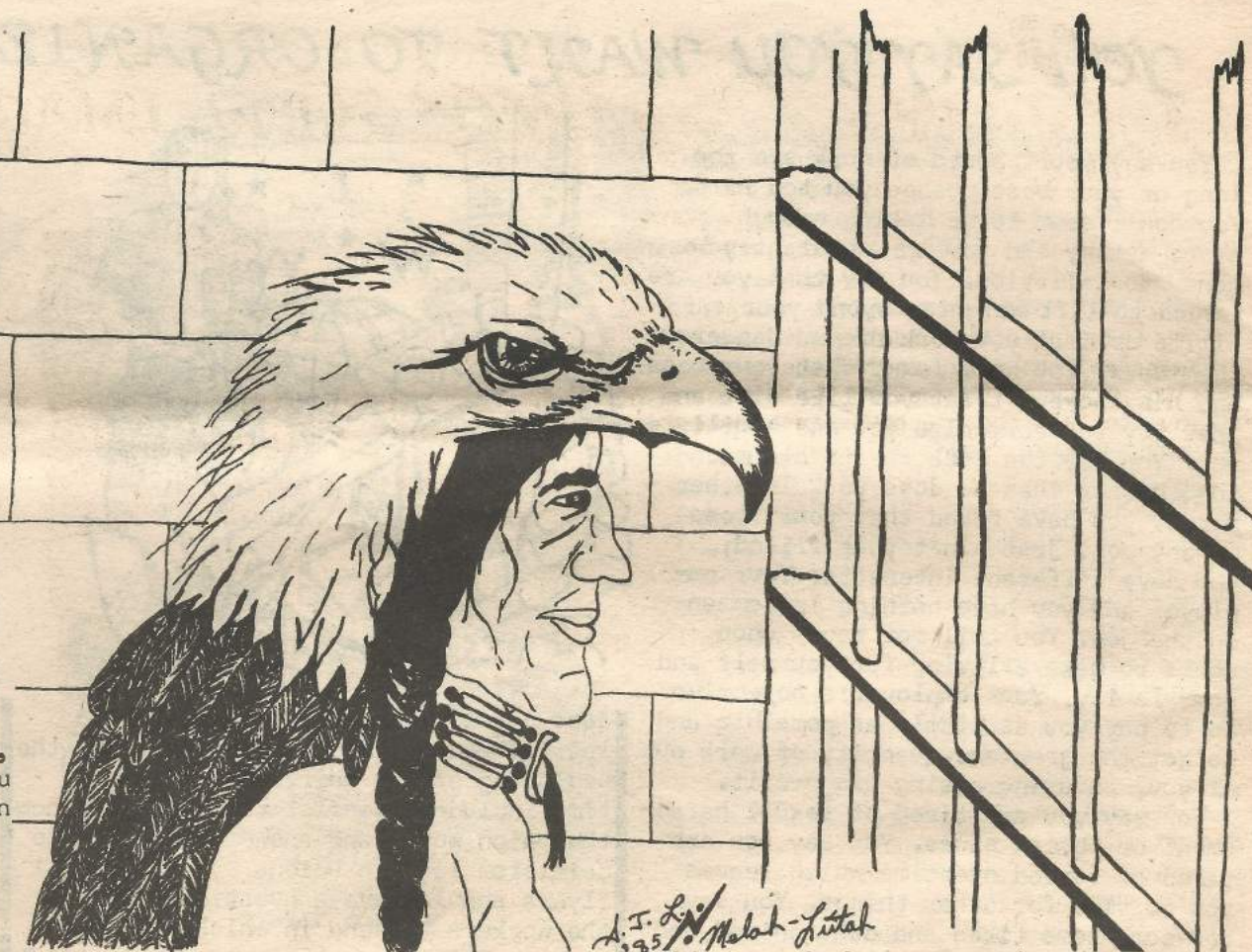
(Steve Layton is a member of the Lewisburg Spiritual/Culture Council of Native Nations (Survival Network Affiliate) and has written for a number of movement publications. Write to him at; Steve Layton, #80663-011, P.O. Box 1000, H- Unit, Marion, Illinois 62959. For information on what you can do to help Steve write to; Steve Layton Defense/Support Network, P.O. Box 6130, Kansas City, Kansas 66106.)

Is this which stands before me real!? Have I passed into that world where the laws of time and space don't apply!? What force causes that which I face now, have faced before, and unfortunately, will probably face once again; have I somewhere, somehow neglected to abide by the natural laws of my Creator and this is but a result!? I do not believe so! That which faces me is but the normal way of a system designed to oppress, persecute and yes, eventually strip to the last iota, for those who refuse to be assimilated, their spiritual, cultural, economic, and social functions of life!

What do I face? I face the U.S. Government and its colonialism, its capitalism, and its acts of genocide. I face these things in my own land, for I am a descendant of the True Americans: The Indian. In this day and age, being of the 'Red Nation' means you will at one time or other, be subject to that which the U.S. Government tries to dictate and if you resist, you are thereby targeted as a "criminal", an "activist", a "revolutionary", etc., etc. and depending upon your location within this country, i.e., "State", this can bring about policies, procedures, tactics etc. that could change your very life!

The easiest way for these to be applied, so that they can cause as much harm (when I say harm, I mean the idea that if they push and push a person will abandon their ways, ideas, etc.) as possible, is to have the authoritarian regime they call "law enforcement" constantly watch and systematically harass you; this is to initiate the action - reaction system in which upon their move you're supposed to react. This system, in its application, will undoubtedly, after awhile, cause even the strongest person to say "THAT'S ENOUGH!" Inside of this, there is the reality that if you somehow get by or surpass the reaction, they will go so far as to set you up, on a criminal charge, so that they can "legally" place you inside one of these centers of dehumanization, and mental and physical "torture", where everything is

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largely hidden from the public. Its no surprise then, that although, realistically, there are those justifiably incarcerated in these places, there are also those who are....well you cannot call them nothing but political prisoners or prisoners of war! And this which happens, initially, is concerted into its extremes upon entering one of these places, especially if you are of as truth! It is a basic ideology of the Constitution of this country, that each and every person is equal, and has the inalienable right to their specific area of worship, speech, political affiliation, and on and on, but yet, if the area you chose is contrary to this colonialist/capitalistic regime called the U.S. Government, well, those rights are but words, for when your ideology entails resisting the raping of our Mother Earth, (i.e., strip mining, excavation, drilling, cutting forests, etc.), policies of double standards as to race, (i.e., housing, jobs, education, etc.) denial of free exercise of religion, (i.e., until 1978 Native Americans weren't allowed to practice freely certain religious beliefs/ceremonies and even now it is not "up to par" as with others), refusal to allow self-determination/national sovereignty (i.e., U.S. Act of Colonization of 1871, Indian Reorganization Act of 1934, the Terminations Act, etc.) which mine does and other Native Peoples, in whole or in part, and thereby is in direct confrontation with these people, you will become somewhere, somehow, subjected to either already deemed to be an animal, incorrigible, etc., by societys standards (mainly because of the propaganda the regime in power promotes!) and as the people who run these iron-houses are considered to be of the authoritarian regime of the U.S. Government, each and every action directed at you is, for the most part, justifiable.. You have no say! You become (or so they think!) a person who obeys their wildest whim; you're supposed to literally give up the natural functions the Great Spirit has instilled in all human beings! You are expected to never be angry, never to say any-

thing you feel, never to just have a bad day; the environment is evolved around the ideology that because your freedom of movement has been stripped, you also lose the natural expression, thought, emotions, etc. you are literally expected to become a robot!

In order to maintain your personal make-up and composure, you must find your area of "release". This may come spiritually, physically, educationally etc. but it must come about, for without it, there is little, if any hope of surviving inside an environment where almost everything is designed to "break" you! The most important facet of all this, and one which is largely hidden, is making society aware of all these things!! The average person goes about their life, maybe hearing about, but never really stopping to look and begin to understand that for all the "glittery" aspects of life, there are those that aren't so shiny, through no fault of ours; it's often said "in order to truly understand something, one must experience it for oneself!"

For all of those who have or have had this experience, or someone of their own family who has, they know that which I speak some or all of which I've stated! I speak from personal experience, for I write this from within the worst place the U.S. Government has: that which they call the "Control-Unit", but which I call, and for all practical purposes, is the "torture chamber!"

To demonstrate my point one step further I'll say this: the frivolous set-up which originally caused my being here was my alleged participation in the killing of another inmate at Lewisburg Penitentiary in 1983; as of Feb. 19, 1985 a jury absolved me of all guilt as to this offense! (Verdicts of acquittal!) But yet, I'm still here....now you tell me if this which faces me is fact or fallacy!?!?

Mitaku-Ye-Oyasin!

YOU SAY YOU WANT TO ORGANIZE? by Arthur J. Miller

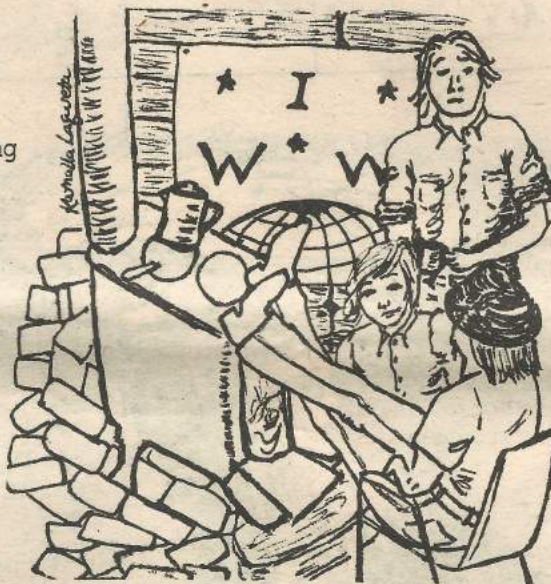
You say your hours of work are too long or your boss pushes you too hard. You don't seem to be making enough money to get by and you are constantly losing money to inflation. You say that you are forced to lift weights beyond your safe limits or that you work around dangerous chemicals. You have found that your boss and his lackeys treat you like dirt and they try to dehumanize you and humiliate you. You say the boss treats his machines better than he does you. In other words, you have found that your boss or any boss just ain't your friend; you have different interests. Your employer and you have nothing in common on the job. You toil for hours upon hours to make a living for yourself and your family. Your employer's objective is to pay you as little as possible and to get the greatest quantity of work out of you, thus increasing his profit.

You say you are tired of sexual harassment or racial slurs. You say you are tired of forced overtime which leaves you no time for other things. You say you come home tired and dehumanized and must use drugs or alcohol and television to escape the realities of the day. You say you are sick and fed up with it all. You say you want to organize.

It is your natural right as a living being to do what needs to be done to protect yourself and to improve your living conditions. You are doing nothing wrong by organizing, so the first thing you must do is to clear yourself of any doubts or guilt feelings. You must develop strong resolve for what you are about to do. By wanting to organize you already know that on the job one worker alone is weak almost beyond notice, but the workers together are a force any boss must deal with. So, remember, each member is important to the job organization and no single worker is more important than a part of the whole. If you organize with a leader in control, rather than the rank and file in control, you will have created another parasite on your back because the leader's self-interest is to stay in power, not to protect your interests. The only one who can protect your interests is yourself and your fellow workers who have the same interests as you do. That is a real union.

First thing to do is to find out if there is anyone else on the job who feels the same as you and whom you can trust. You do not want to start out with a big group. After you have your small group, then write up two lists. The first list is your grievance list; all those things you view as wrong with the job. Then write a "brainstorm" on what you would like your job to look like.

Take each grievance and write up a one page flyer on it. On the other side write up how the job would function if the grievances were met and explain that the only way to have the grievances met is by organizing. Have a friend who



does not work at the same company to leaflet the workers as they go in at the beginning of the shift. From time to time include a leaflet that explains how the union works and answers most of the criticism laid on unions by bosses. All flyers should have a questionnaire for the workers to send in which asks the workers' opinion on the grievances and the union. You can write new leaflets based on these responses.

The small group should say very little on the job. Rather they should keep their ears open; always listening to what their fellow workers have to say. Then make up three lists of workers. First, a list of all who you think are responsive to organizing. Second, those who are non-committal. Thirdly, those who you feel are opposed to the union. After a few weeks of leafleting call your first official meeting, but only ask those on your first list. Later, when you are organized, invite the people on the second list, but only after someone has talked to them and made sure that they don't belong on the third list. The last group of workers should not be invited until you publicly announce the existence of your union.

You should divide up your union work in two parts. First, the area of the type of work one does. For an example, if your shop has a warehouse or delivery workers. The important thing is that your job be subdivided into small groups. Next, organize sub-committees for other needs on the job. Like grievance committee, safety committee, defense/support committee, direct action committee and so on. Each work-area committee should have a member on each "need" committee. Each sub-group should have a member on an overall job committee. This is the basic structure of a rank and file organization.

Once you have most of your job organized then it is time to take on the boss. At this point there are two things you should keep clear in your mind. First, in achieving success you must be able to both effect the boss's pocket book (economic well-being) and his spirit (emotional well-being). In other words, the boss

must realize that the only time he will have any peace is when he co-operates with the union. Don't just limit your actions to the job or a picket line in front of the job. Picket where he goes. Does he have a favorite bar? Go there and talk to the regulars about what the boss is like. Does he belong to any club or organizations? Picket them. Does he go to church? I think you get the idea.

If he threatens to move the shop, make it clear that wherever he opens up there will be pickets. The most effective action is on-the-job direct action. The first thing to understand is that a strike should be a last resort. If you can, stay on the job where you are still drawing wages and fight from within.

There are many ways of doing this; slow-downs, rule-book strikes, disorganizing the job, open-mouth strike, and so on. You must decide which tactics are right for your job while keeping in mind the golden rule of direct action; "USE YOUR IMAGINATION." Most direct action depends on co-ordination between workers, so your direct action committee should prepare all the union members for the action. They should be trained in developing pre-planned responses to whatever the boss may do. Role-playing is very effective for this.

If you find that you must go out on strike, here are some important things you should do. First, reform your "needs" committees to fulfill the needs of the members while on strike. Prepare the pickets beforehand on what they may expect on the picket line. Again use role-playing to act out potential trouble. Keep every member involved and informed on the strike.

True organizing and direct action are not quite as easy as it may seem in this article. You may want to search out experienced help to aid you. If you do, the chances are very good that your group will be expected to house and pay the living expenses of the organizer. Prepare for that beforehand.

If you are fed up with your boss and decide to fight back this article will give you a start in that direction. The thing to remember is that all unions controlled by the rank and file are built and maintained by solidarity between workers. Don't let this suffer because of petty squabbles or you will lose as sure as you were born!

For more information or if you need help in organizing, contact the Survival Network Institute for Labor History & Economic Education, P.O. Box 6130, Kansas City, KS 66106.



WE NEVER FORGET

General Defense Committee (I. W. W.)

an injury to one is an injury to all

The General Defense Committee of the Industrial Workers of the World (G.D.C.-I.W.W.) was organized in 1917 to defend I.W.W. members and other class war prisoners. Since that time it has aided thousands of class war prisoners from the onslaught of the Palmer raids, the great I.W.W. trials of that time, Sacco and Vanzetti, the C.N.T. victims of fascism, to being one of the first non-Indian organizations to aid Leonard Peltier when he was still in Canada.

Following is the Preamble of the G.D.C.-I.W.W.

"The purpose of this organization shall be to provide defense and relief to members of the working class who are being persecuted for their activity in the class struggle.

Co-ordinating our efforts will enable the General Defense Committee to oppose the vicious onslaught of the master class with a powerful defense, especially when labor is engaged in industrial strife.

It has been found in past labor struggles that the lack of adequate defense has resulted in many of the most active fighters for labor being arrested and imprisoned for long periods of time or being legally murdered by the employing class.

It shall also be the purpose of the General Defense Committee to publish and distribute literature exposing false and reactionary propaganda.

By organizing the many and centralizing their efforts in each instance, labor will be given the protection of the entire working class, thereby making an injury to one the concern of all."

For the class struggle to ever win over the master class workers must be able to defend themselves. Thus the key to success is international solidarity.

It is the responsible of all labor activists to aid Sister and fellow workers in time of need. It is also the responsible of labor activist to aid the victims of the master class's shameful exploitation.

It is for these reasons that the G.D.C.-I.W.W. was organized and it is for these reasons that the G.D.C.-I.W.W. is still around. Think about it, maybe you too should join the G.D.C.-I.W.W.!

The G.D.C.-I.W.W. is open to all, whether you are an I.W.W. or not. The initiation fee is \$1 and dues are \$1 quarterly. If you can sign up 4 or more people in an area you can form a G.D.C.-I.W.W. Local. This allows you to keep 50% of initiation fees and quarterly dues in your local treasury.

The G.D.C.-I.W.W. has three levels of support:

1. Writing articles about, or passing out petitions in support of, other defense groups or individuals. This does not require the approval of the General Executive Board (G.E.B.) of the I.W.W.
2. Issuing statements in support of, raising funds for, organizing defense groups for other defense committees or individuals. Requires G.E.B. approval.

the G.D.C.-I.W.W. to aid this important case.

2. The G.D.C.-I.W.W. has raised money for the Phelps Dodge Strike.

3. The G.D.C.-I.W.W. has gathered over 300 signatures in support of Dennis Banks.

4. The G.D.C.-I.W.W. has aided two I.W.W. members in Lucasville Prison who are being harassed because of

FELLOW WORKERS:

their membership in the I.W.W.

5. The G.D.C.-I.W.W. is aiding the organizing of Big Mountain Day, July 6th, 1985, international informational picketing.

If you have a case that you think the G.D.C.-I.W.W. should be working on write up an information sheet on it and write up a motion of support and send copies to the I.W.W.-G.E.B.:
 Dave Bostock, 1515 Salsbury Dr. Vancouver B.C. V5L4B6 Canada.
 David Jahn, 3238 33rd Ave., South, Seattle, WA 98144.
 Mark Kaufmann, 42 South Summit, Ypsilanti, MI 48197.
 Nancy Kellerman, 65 Patten St., Boston, MA 02130.
 Gregory McDaniels, 1501 E. 22nd St., Minneapolis, MN 55404.
 J.K. Spitzberg, 13042 Open Hearth Way, Germantown, MD 20874.
 David Tucker, P.O. Box 1386, Bellingham, WA 98227.
 And to the G.D.C.-I.W.W. secretary.

To sign up into the G.D.C.-I.W.W. send \$2 or more or to send badly needed donations to G.D.C.-I.W.W., 3435 N. Sheffield #202, Chicago, IL 60657.

REMEMBER! The defense organization you build today maybe the defense organization that is defending you tomorrow! Organize today for your own defense!



Remember!

WE ARE IN HERE FOR YOU; YOU ARE OUT THERE FOR US

3. Organizing legal support or acting as official defense committee for I.W.W. or G.D.C.-I.W.W. members only. Requires G.E.B. approval.

The G.D.C.-I.W.W. guidelines includes:

1. The G.D.C.-I.W.W. will not be used as a faction in the I.W.W.
2. That it aids class war prisoners.
3. That it will not aid those cases involving injury to other unless in self-defense.

The current work of the G.D.C.-I.W.W. includes:

1. Leonard Peltier. The 1984 G.E.B. and the 1984 I.W.W. Convention passed motions declaring Leonard Peltier a class war prisoners and has instructed



For more information on the cases that the G.D.C.-I.W.W. is working on write to: Southern Ohio General Defense Committee Local 1, Doug Slaton, Secretary, P.O. Box 19645, Cincinnati, OH 45219. Or write to the Secretary of the General Defense Committee, Arthur J. Miller, P.O. Box 6130, Kansas City, KS 66106.

in solidarity

Arthur J. Miller

Resistance News

UPDATE ON STANDING DEER

On the 19th of December, 1984, Standing Deer was removed from the Springfield Hole and placed in a hospital called the "strong section": four rooms behind a locked steel door. His room is also kept under lock. This hospitalization is the result of being confined for more than 16 months in a 6' by 8' cell in which he had no room to exercise by walking to help his unstable back condition.

The move to the hospital was by far too late to help Standing Deer. Damage had already been done to the deteriorating condition of the degenerative disc disease that has plagued the Deer for many years. On the 12th of January, 1985, Deer became completely non-ambulatory, dependent wholly on hospital staff to feed him in bed, bathe him in a hydraulic lift apparatus for paralyzed patients, and minister his needs.

This tragedy could have been prevented if authorities had listened to Standing Deers' attorney when she explained his condition and walking was the only type of exercise Deer was able to do, and that under lock-down conditions he could not walk enough to properly exercise his unstable back. She explained the dangers of not receiving daily exercise which could only be obtained in a general population setting, if not received, his arthritic back might cause him to become unable to walk.

Warden Joseph S. Petrovsky informed Deer that when (and I shall add a big IF) he is able to walk again, he will be sent back to Marion. At Marion, twice a week the goon squad removes prisoners from their cells in order to conduct a search. Prisoners must be made to strip, showing mouth, ears, arms, hands, feet, legs, and bend from the waist while spreading cheeks to display the anus before they are handcuffed and removed. It is physically impossible for Deer to bend from the waist. He was unmercifully beaten on three occasions at Marion before for this incapability in 1983.

Standing Deer is 63 years old, he cannot withstand much more of such abuse. We urge all of you to write letters of protest to members of Congress and prison officials expressing our deep concern. Ask Congressmen to demand answers from the Bureau of Prisons as to what they intend to do with our brother Deer. Write to Norman A. Carlson, Director of the BOP, HOLC Building, 320 First St. NW, Room 554, Washington, D.C., 20534 letting him know we are aware of this situation and request an answer in writing. You can get in touch with Standing Deer personally if you would like to write him.

Standing Deer aka Robert Hugh Wilson
01499-164
P. O. Box 4000
Springfield, Missouri 65802

LEONARD PELTIER UPDATE

Attorneys for Leonard Peltier filed final briefs with Judge Benson April 8th, 1985 requesting Benson grant Peltier a new trial. The briefs also include additional arguments for continuing Peltier's evidentiary hearing, which was recessed last October in Bismarck.

In his March 8th decision a continuation of the hearing, Benson stated that if the defense submitted additional evidence and substantiation, he would re-consider his decision. He also ordered the prosecution to turn over more documents requested by the defense. These documents include FBI correspondence concerning the ballistics evidence in the case. The correspondence is mentioned in a number of teletypes the defense has received, including the crucial October 2, 1975 teletype which indicates that FBI ballistics tests had eliminated the gun alleged to have been used by Peltier on June 26, '75.

Benson is expected to issue a decision on the hearing/new trial in 30-60 days. Most likely, he will deny both continuing the hearing and the new trial. In this light, Peltier's attorneys are preparing to appeal to the Eighth Circuit Court of Appeals.

Peoples are asked to continue writing to Judge Paul Benson, U.S. District Court, The Old Federal Building, Room 333, Fargo, North Dakota, 58102, in support of a new and fair trial for Leonard Peltier. Please also write to the Eighth Circuit Court judges in Leonard's behalf.

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ABDUCTION OF INGRID LISA MICK

On the 6th of December, 1984 a daughter was born to Christine Drake and Billy Mick at the Mt. Zion Hospital in San Francisco, Ca. Her name is Ingrid Lisa. Her parents are public anarchists. On the 10th of December, only 4 days after her welcomed arrival, government officials placed a police hold on the young victim and refused to allow her parents to take her home with them. This kidnapping was excused by officials on the grounds that Christine (mother) has a psychiatric condition although such has never been proven.

Billy Mick contends that the U.S. government has an ongoing campaign of kidnapping children of anarchist parents so that the children will not learn to treat the government with the contempt, malice, and hatred which it so well deserves.

This is not a practice only recently exercised by the government, yet has occurred on countless occasions. It is time for RESISTANCE!

Please write letters of protest to:

Mt. Zion Hospital
P. O. Box 7921
San Francisco, Ca. 94120

to condemn their collaboration in this crime. Also, write letters to the U.S. embassy in your nation in support of having young Ingrid Lisa returned to her biological parents.

KUWAITI FEMINIST ARRESTED

A Kuwaiti feminist was jailed in May of 1984 after giving a lecture on women. Dr. Noura Al-Falah was arrested following a lecture on "Images of Women in Literature." The lecture included an analysis of the position of women in Islam, Judaism, Christianity and Greek philosophy. The Ministry of Endowments (Wafks) charged her with "questioning the existence of god" and with "anti-Islamic activity."

For these crimes, the Ministry says she should be fired from her job - and EXECUTED. This is the 1st such case brought against a Kuwaiti feminist.

Al-Falah has been forbidden to leave the country. She has been given no trial date. No lawyer has agreed to take her case. She is not allowed to testify as women are not permitted to testify on capital crimes in Islamic court.

Kuwaiti feminists have laid quiet since the arrest of Al-Falah according to a report.

Letters in support of Noura Al-Falah's right to free speech and the demand for her release can be sent to: The Ministry of Wafks, Safat-Kuwait; Al-Qabas Newspaper, P.O. Box 21800, Kuwait, Telex 23370; Al-Watan Newspaper, Al-Shweik, Kuwait.

RAPE VICTIM IMPRISONED FOR MURDER

Cathy Heartsill is a 21 year old lesbian incarcerated in Tamal, California for killing a man while he was in the transaction of raping her. In his warped way of thinking she was "sick" for loving those of her same sex and he believed all this young attractive woman needed was a good "fucking" to set her head straight.

Well, obviously, this man did not convince her of such. She reached her limitations after he forced her to undergo perverted and intensely morbid sex acts including urinating and taking a shit on her and telling her to eat it!

Whilst in the act of forced intercourse she reached out and grabbed something off the nightstand. It happened to be a thick glass serving dish being used as an ashtray. She struck him on the back of his head with it and it shattered his skull.

Cathy was tried and convicted of murder as a result of this abuse. Her case is in appeal presently, yet she needs funds for a retrial. Thus, she has asked for our help. She has also expressed the desire to hear from other lesbians, free or incarcerated. Letters and donations for her defense (checks or money orders) can be sent;

Cathy Heartsill
B - 84815
Tamal, Calif. 94974

BUTLER BROTHERS UPDATE

On the 7th of December Gary and Dino Butler were returned to their homeland in Oregon to stand trial from the ironhouse which held them captive in Canada. The trial date has been set for May 13th, 1985 in Newport, Oregon. It is expected that many realitives will show up in support of the brothers and to witness to the genocidal act against Dino and Gary and all Native Peoples. Mostly it will be women, children and elders who will be representing their clans, and tribes. They recognize this trial as a spiritual attack against all Creation and their purpose will be to share their Spiritual strength and understanding in the struggle for the truth against hypocrisy.

NATIVE AMERICAN WOMEN IN PRISON SEEK JUSTICE

In March, the DBDC learned of a case of discriminatory treatment of a Native American woman imprisoned at Springfield, S.D. The case involves Jeanene Crazy Bull, a 26-year-old Lakota-Lower Brule woman who is six months pregnant. Jeanene has been denied parole, even though she has already served more than 3/4 of her time and is due for "flat-time" release in July. Now she must have her child in prison in June, thus being denied the possibility of giving birth at home with family and traditional medicine people in attendance. White women in similar circumstances were granted parole and enabled to be with their children. Write Warden Herman Solem and Administrator Lynn Delano demanding non-discriminatory treatment of Native American women.

Warden Herman Solem, S.D. State Penitentiary, P.O. Box 911, Sioux Falls, S.D. 57117-0911

Administrator Lynn Delano, SCF P.O. Box 369, Springfield, S.D. 57062

NATIVE AMERICANS IN THE NEBRASKA STATE PENITENTIARY FIGHT FOR RELIGIOUS FREEDOM

Indians in the Nebraska State Penitentiary, organized in a Native American Spiritual and Cultural Awareness (NASCA) group, have asked for support in their current struggle to practice traditional Indian spiritual ways. Since a Federal Court Order in 1974, NASCA has been allowed to hold religious activities, with their families in attendance. However, in March, the prison administration refused to allow relatives on the inmates' visiting list to attend a ceremony. NASCA asks us to write letters requesting that relatives of Native American inmates be granted full visitation rights for spiritual ceremonies requiring their attendance at the Nebraska State Penitentiary.

Frank O. Gunter, Director, Correctional Services, P.O. Box 94661, Lincoln, NE 68509

Robert Kerrey, Governor, P.O. Box 94848, Lincoln, NE 68509-4848

Charles Black, Warden, Nebraska State Penitentiary, P.O. Box 2500, Lincoln, NE 68502

NASCA, Nebraska State Penitentiary, P.O. Box 2500, Lincoln, NE 68502 from Freedom Notes

Mapuche In Chile

More Arrests and Internal Exile for Four Mapuche Indians

On Thursday January 10th, two days after the release of six of them, 11 leaders of the Mapuche national organization, ADMAPU, were arrested in Temuco. In a new development, Admapu is now described in an official cable as a "proscribed" organization. The authorities say that the 11 were planning actions to subvert the public order and that the meeting was an infraction of the new rules for assembly established by the chief of the Temuco emergency zone.

Four of the 11 have been sent to internal exile (relegacion) for 90 days. It is not known where they have been sent. They are: Jose Santos Millao, President of Admapu (who already served a 90 sentence of internal exile in May-July, 1984); Rosamel Millaman, Secretary of Admapu; Domingo Marileo; and Manuel Pilquil.

Please pass on this information to your members and supporters, asking them to send telegrams and/or letters protesting this action and calling for an end to the official harassment of the Mapuche, to:

Sr. Sergio Onofre Jarpa, Ministerio del Interior, Santiago CHILE
Survival International U.S.A.,

WORKERS ALLIANCE

Where We Stand

Introduction: The following is the provisional statement of principles adopted by the Workers Solidarity Alliance at its founding conference in New York City in November, 1984. We do not regard statements of this sort as if written on gold tablets — unalterable for all time. A statement like this tries to state how we see things at a given time, but is open to change based on future experiences and discussions. This document in particular is incomplete in that the WSA conference did not reach agreement on sections dealing with sexual and racial discrimination, which are to be added after the organization has more discussion on these topics. Groups have taken on the task of developing proposed sections dealing with sexism and racism. These proposals will be submitted to the membership for discussion and approval. Those with comments or ideas on these issues, as well as comments on the statement in general (whether favorable or critical) are urged to communicate them to the WSA National Secretary so they may be considered in future discussions. The address of the National Secretary is: Workers Solidarity Alliance New York Group, 339 Lafayette St. Room 202, New York, NY 10012.

● Exploitation

Under the existing social system — capitalism — we can only live by selling our time, our talents and energies, to employers for a wage. When people must work, not simply to do things for each other, but to build up the power and wealth of a few, this is exploitation. This system of wage-labor gives to the bosses the power to make the decisions about what will be produced, how it is produced and, thus, how we spend our time. This hierarchy or pyramid of power divides society into "classes" with a basic and irreconcilable conflict of interests. The struggle between workers and bosses will go on as long as society is thus divided.

What the individual bosses do is shaped by how the system as a whole operates. Though each company makes its own decisions, these decisions are determined by what will make a profit in the marketplace. They will pollute the environment, speed up work, lay people off or ignore unhealthy conditions if these things will help them make more profit.

People in this society are encouraged to define "freedom" in terms of buying things. Yet, a healthy environment and genuine control over our lives are not to be found in the marketplace.

The capitalist market, which subordinates human life to money-making, is a global system. The bosses' control of production, communication and finance has become increasingly integrated across national boundaries. Since the bosses' system is international, effective workers' struggle must become international as well, based on direct solidarity and coordination of struggles across national frontiers.

● The role of the State

We believe that the capitalist system and the modern state play an increasingly negative role in the organization of production, distribution and social life in general. They are clearly unable to deal with the deepening economic and political crises that they themselves have created. Since governments and capitalism have always rested upon domination and exploitation, both are inherently oppressive and cannot be reformed, won over, or used in a progressive way in the modern-day struggle for human emancipation.

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Although the government and individual companies do not always see eye-to-eye, the basic function of the State — the courts and prisons, police and army, regulatory agencies and other State institutions — is to defend the collective interests of the employing class. It is useless to try to change the system by electing representatives to government office. Nor do we advocate the seizure of State power. A state is a top-down institution that puts power into the hands of a few. All efforts to construct a "workers' state" have only led to one form of oppression being substituted for another.

Russia, Cuba, China and the other countries that have a top-down system based on the fusion of economic and political power in the State, are not societies run by the workers, nor are they a step in the direction of human emancipation. The conflicts between these countries and the capitalist nations are not merely ideological but are dangerous skirmishes over territory and profits.

Since states exist to defend the power and wealth of the bosses, wars are struggles between the bosses in different lands. Organized slaughter under state auspices will continue to happen as long as society is based on exploitation, hierarchy and competition.

● Workers' role in social change

Since oppression and exploitation take a variety of forms in this society, so must the struggle for social liberation be multifaceted. Movements expressing the will of various communities, women, sexual minorities, young people, national and cultural groups, the aged, the disabled, and those who have specialized knowledge helpful to social progress must be seen as having equal footing and input into decisions affecting the welfare of the people. We are opposed to all forms of discrimination and oppression that bar people from fully participating in society and realizing their total potential as free individuals.

Educational work carried out by working class organizations on a multi-cultural and multi-racial basis is basic to any movement for working class self-emancipation. The best aspects of working class culture must be preserved while new forms of interaction and discussion in workplaces and communities are developed. Movements in this direction serve as an organizing force as well as a model of what a new society can be, since they challenge established social divisions, the oppressive aspects of modern culture, and the false assumption that the worker lives one life on the job and quite another at home.

In pursuing social change, we put our main emphasis on the role of people as workers, not because we think that all of the ways that people are oppressed in this society stem directly from the boss/worker hierarchy, but because no sector of society can emancipate itself unless the power of capital is overthrown. All workers, wage-earners and unemployed alike, have a common stake in the struggle against the employing class.

Workers have a collective self-interest in the creation of a society based on freedom and equality since we can only have power if we manage society together, through mass direct democracy. The potential power of worker solidarity for overthrowing the bosses and creating a new society based on collective workers' control of the economy has been demonstrated in numerous general strikes and revolutions in this century.

● Direct action

The way to fight for social change is through direct action. Action is direct when it is people fighting for their own aspirations, not relying on politicians or trade union leaders to fight for them. For direct rank-and-file control over struggles against the powers-that-be, movements have to be based on the direct participation of the people in the struggle. Direct action must be collective because only solidarity provides the power to transform society.

Forms of direct action that we favor include "sit-down" strikes, where people maintain control over the place of work; "squatting," where people jointly occupy unused buildings for their own use; "hot cargo," where workers refuse to handle products in order to support the struggles of others; "social strikes," where workers continue to provide their labor for the benefit of other working people in the community but deny the revenue or control of their labor to the bosses; and community-wide or nationwide general strikes, which demonstrate the power that the workforce has when it is united.

On the other hand, a strategy that relies on indirect action, such as electing representatives to government office, encourages a division between leaders and led, between those who make decisions and those who follow them. Electoral politics also leads to statist solutions because it tends to define the issues in terms of what State policies a set of leaders will implement. Because a political party is a vehicle for putting a leadership into State power, a political party cannot serve as a vehicle for people intent on creating a non-authoritarian society.

We particularly reject the so-called "vanguard" party as a model because it can only serve as the embryo of a bureaucratic state machine, as we see in the "communist" countries. Such parties exist at the expense of independent working class movements and they have, once in power, developed managerial elites every bit as fascinated with the arms race and the profit motive as their capitalist counterparts.

● Unionism

As the labor movement has failed over the years to mount a fundamental challenge to the power of the bosses, the unions became increasingly top-down in structure and integrated into the system. The officials who run these organizations work to contain workers' struggles within the framework of their long-standing relationship with the employers and politicians.

Since the problem does not stem from "misguided" leadership, we do not seek to change the labor movement through a strategy of electing a different union leadership. As the existing unions are not suited to overthrow boss rule, a workers' movement that can transform society will be built independently of the existing union hierarchies.

The system's economic crisis, and the resentment of workers against the bosses and against the union hierarchy as well, will engender struggles in the coming years, struggles that could lead to the development of a self-managed workers' movement. We cannot hope to play a role in these struggles, to put forth our ideas and our program, if we remain aloof and abstain from them simply because they take place within the context of the existing trade unions. So long as workers' struggles are organized through the existing unions, we participate in those unions and their struggles.

As workers move towards more militant action and more widespread solidarity, the

creation of organization on a new basis becomes a more realistic possibility, as workers move to take over more direct control of their own struggles. Independent rank-and-file organization, which exists to some extent today, is a forerunner of the movement that can change society.

Self-managed workers' organizations, such as workplace assemblies, rank-and-file coordinating councils, and unions free of top-down control, are the kind of organization that can be the vehicle for self-emancipation. Such organizations tend to have a more transitory existence during a period when fundamental social change is not on the immediate agenda. On the other hand, the development of self-managed organization of workers in solidarity with each other on a mass scale would mean a revolutionary crisis for the bosses' system.

For the development of a workers' movement that is "self-managed" by the rank-and-file, we advocate direct democracy, with basic decisions made in assemblies, not imposed by leaders. People who are elected to coordinate struggles or negotiate with the bosses or the government should not be paid officials and they should be subject to immediate recall and mandatory rotation from office after a short term.

To encourage the development of a workers' movement based on direct action, solidarity and direct democracy, we favor the formation of action committees in workplaces as well as networks of anti-authoritarian workers in industries or companies.

● Workers' self-defense

We have no interest in echoing the hypocrisy of the employing class when they denounce the "terrorism" of small armed groups or guerrilla armies. From Poland to El Salvador, the State's "forces of order" are the main instrument for striking terror into the hearts of the people. Yet, we do not agree with a strategy for social change based on armed actions by political minorities. Such a strategy substitutes the armed force of a political "vanguard" for working class solidarity and invites entrapment by provocateurs.

The bosses will not give up their power and wealth voluntarily. A period when the working class is beginning to pose a fundamental challenge to boss rule is likely to see violent clashes. Although we would want violence to be minimized, we recognize the use of armed force as legitimate in defending the movement for social change.

Since the workers' movement to re-organize society on the basis of self-management cannot succeed without the break-up of the State and its armed machine, it is important to spread class-consciousness within the ranks of the armed forces and to link their concerns with those of workers in civilian life.

But the defense of the revolution must be the responsibility of a workers militia, organized and controlled by the workers' mass organizations, not an army or guerrilla force controlled by a minority, such as a political party. If working people are to have control over industry and society, they must also have direct, democratic control over the defense of their revolution.

● Towards a self-managed society

Workers in every nation repeatedly pose their own desires and demands in opposition to the programs of private capital, corporate and State bureaucrats and political party hacks. Workers create, sometimes with great clarity of vision, movements and new forms of organization which pose de-

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mands that no State can fulfill, inherent in which is a desire for freedom and a vision of what a new society could be.

We favor the development of a workers movement based on direct democracy, not just because it will be more effective in the present-day fight against the employing class, but also because it foreshadows — and lays the basis for — a society of freedom and equality, without authoritarianism or exploitation.

Self-emancipation means that the working class, through its own united action, must seize and manage the entire system of production, communication and distribution. Tenants must take over the management of the buildings where they live. Dangerous technology must be re-designed or dismantled. The time that people must spend in work can be greatly reduced by eliminating the unnecessary work created by the the current system, and sharing the necessary work of society among all those who can contribute.

The most basic organ of decision-making in a self-managed society should be the face-to-face democracy of assemblies of people in workplaces and neighborhoods. But self-management cannot be isolated in small, local units. The economy as a whole must be managed by the entire working class.

To do this, it is necessary to create some means for bringing together workers from the different industries and localities in order to decide what to produce, what sort of technological development to have, and how to organize the defense of the revolution. This can be organized through conferences of delegates, elected by the rank-and-file and subject to immediate recall and rotation from office. The delegates would present, discuss and act on the ideas and goals developed and approved by the local worker assemblies. This would provide the people with a means of establishing priorities for production that are not determined by bureaucratic decree or the capitalist market but by collective, democratic decision-making.

We do not want to fight a revolution only to find that we have placed in power a bureaucratic elite that pursues its own interests. Any administration elected to carry out the will of the workers should be subject to mandatory rotation from office after a brief term, immediate recall, and no special pay or privileges in comparison with the average worker. They should operate under specific mandates from the various democratic decision-making bodies in society, and not attempt to impose policy on behalf of the people.

The interdependence of production on a global scale means that a workers revolution must be an international movement. A movement for social change will still be subject to the dictates of the world capitalist market and the power of the bosses' military forces insofar as it is not a movement to change the world-wide organization of society.

Economic reorganization on the basis of self-management can be realized on an international scale through the same kind of decision-making bodies as would exist on a regional or national basis. The alternative to a world of warring nation-states is a world human community of self-managed regions united on the basis of common interests and mutual respect.

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PUBLICATIONS OF INTEREST

(This is not a list of every publication we receive or that have given us plugs, rather this is all we have space for.)

- * FIFTH ESTATE. Anti-authoritarian newspaper. P.O. Box 02548, Detroit, MI 48202.
- * CIRCLE A. Anarchist magazine from Atlanta. P.O. Box 57114, Atlanta, GA 30343-1114.
- * STRIKE! Anti-authoritarian worker paper. P.O. Box 284, Main Station, St. Catherines, Ont. L2R 6T7 Canada.
- * INDUSTRIAL WORKER. Organ of the I.W.W. 3435 N. Sheffield, #202, Chicago, IL 60657.
- * THE GENTLE ANARCHIST. P.O. Box 1313, Lawrence, KS 66044-8313.
- * ACRACIA. Anarchists magazine. Apdo. 599, 7050 Cartago, Costa Rica.
- * IZTOK. Anarchist. B.P. 161-09, 75422 Paris cedex 09, France.
- * FREEDOM NOTES. Newsletter of the Dennis Banks Defense Committee. P.O. Box 881984, San Francisco, CA 94188.
- * CRAZY HORSE SPIRIT. Leonard Peltier Defense Committee. 2524 16th Ave. South, Seattle, WA 98144.
- * EARTH FIRST! Radical environmental journal. Box 235, Ely, NV 89301.
- * IDEAS & ACTION. Publication of W.S.A., P.O. Box 40400. San Francisco, CA 94140.
- * CNT. Organ of the CNT. C/Magdalena, 29 - 2.º Piso, Madrid-28045 Spain.
- * TECHQUA IKACHI. Traditional viewpoint from the Hopi Nation. P.O. Box 767, Hotevilla, AZ 86030.
- * OYATE WICAHIO. Organ of Dakota American Indian Movement. Box 99, Porcupine, S.D. 57772.
- * PACIFIC BULLETIN. Organ of the Pacific Concerns Resource Center. P.O. Box 27692, Honolulu, HA 96827.
- * LE MONDE LIBERTAIRE. Weekly organ of the French Anarchist Federation. 142 rue Amelot, 75011 Paris, France.
- * NEW WORLD. International newsbulletin of the Direct Action Movement (IWA). c/o 121 Railton Rd., London SE 24, England.
- * EMANCIPATION. Anarchist Association of the Americas. Box 840, Washington, D.C. 20044.
- * MUTUAL AID ALTERNATIVES. Anarchists magazine. c/o The Social Action Center, 221 Central Ave. Albany, N.Y. 12206.
- * OVERTHROW. Yippie paper. P.O. Box 392, Canal St. Station, N.Y., N.Y. 10013.

MILITARY RESISTER

When most Polish political prisoners were released under last year's amnesty, 22 year old Maciej Glebocki was not because he continues his crime of refusing military service. He is now reported to be on a hunger strike. Letters of support can be sent to him at Zakland Karny, Potulice, N/Nakla, Poland

News & Letters

Anti-Fascist Demonstrators Jailed in Greece

126 comrades may face lengthy prison sentences for taking part in a demonstration against visiting French fascist leader and head of the National Front, Le Pen.

On December 5th Le Pen came to Athens to meet up with Greek fascist leaders. A clash led to the arrest of 4 anarchists who had tried to take on some local fascists. They are on serious 'anti-state' charges.

Another demonstration took place the next day in protest of the arrests. A further 170 were arrested and sent to trial. 126 (mostly anarchists) are accused of 'revolutionary actions against the

state'. The ludicrous thing is that they have been charged in connection with the Dec. 5th demonstration (not the one the day after, when they were arrested.)

We have received a letter from these comrades, smuggled out of jail. They desperately seek international support. They also have a contact address: Papadopoulos Panagiotis, Emmanouilidou 6, 17564 Paleo Faliro, Athens GREECE.

—reprinted from **BLACK FLAG, BM Hurricane, London, ENGLAND WCIN2XX**

- * THE NUCLEAR RESISTER. P.O. Box 1503, Ukiah, CA 95482.
- * RESISTOR. IBM WORKERS UNITED. P.O. Box 634, Johnson City, N.Y.
- * PAGANS FOR PEACE NEWSLETTER. c/o Sam Wagar, Dragonfly Farm, Luke St. Peter, Ont KOL 2KO Canada.
- * WOMAN TO WOMAN. Women's news, good prisoner news. P.O. box 6755, Lake Charles, LA 70606.
- * LOTTA DI CLASSE. Organ of the Italian Syndicalist Union (IWA). C.P. 2382, 00100 Roma A. D., Italy.
- * WORKERS SOLIDARITY. Organ of the Workers Solidarity Movement (IWA), P.O. Box 1528, Dublin 8, Ireland.
- * U.S. PACIFIC ISSUES NETWORK. 1203 Smith Tower, Seattle, WA 98104.
- * KITCHEN SINK NEWS. Anarchist. P.O. Box 4927, Ft. Lauderdale, FL 33338.
- * ARENA. Anarchist. c/o Georg Chambas, Post Restant 15501, Cholongos, Athens, Greece.
- * AKWESASNE NOTES. Mohawk Nation, via Roosevelt-town, N.Y. 13683.
- * GUANGARA LIBERTARIA. Cuban anarchists. P.O. Box 1516, Riverside Station, Miami, FL 33135.
- * BLACK FLAG. Organ of the Anarchist Black Cross. BM Hurricane, London WCIN3XX England.
- * ARBEIDER SOLIDARITET. Organ of the Norwegian Syndicalist Federation (IWA) Postboks 1883 Vika, Oslo 1, Norway.
- * MONTANA NETWORK FOR NON-VIOLENCE. Box 11, Helena, MT 59624.
- * GREEN LETTER. Green struggles. P.O. Box 9242, Berkeley, CA 94709.
- * DIRECT ACTION. Organ of the Direct Action Movement (IWA). Box DAM, 59 Cookridge St., Leeds LS2 3AW England.
- * DIREKTE AKTION. Organ of the Freie Arbeiter Union (IWA). Ortsgruppe Köln, Postlagerkarte Nr. 092822 A, 5000 Köln1, West Germany.
- * MOUNTAIN LIFE & WORK. P.O. Box 1188, Clintwood, VA 24228.
- * INSTEAD OF A MAGAZINE. Anarchist. P.O. Box 433, Willimantic, CT. 06226.
- * TREATY COUNCIL NEWS. Organ of the International Indian Treaty Council. 330 Ellis St., Suite 418, San Francisco, Ca 94102.
- * TRACCE. Anarchist. via Tellini 19/25, 57025 Piombino, Italy.
- * KICK IT OVER. Anarchist. P.O. Box 5811, Sta. A, Toronto, Ont. M5W 1P2 Canada.

LABOR'S JOKE BOOK

Edited by Paul Buhle

A history of American labor humor from the nineteenth century through the present. Sixty-four pages of gags, puns, rhymes, comics, cartoons and short shots that will send the foreman into convulsions! No holds barred!! An injury to one boss is an injury to them all!!!

- Cartoons from American artists: Steinhilber, Konopacki, Art Young, Fred Wright & many more.
- Interviews with labor artists and humor columnists.
- Short fiction rib-tickling funny by T-Bone Slim & others.
- Jokes off the shop floor & picketline, limericks off bathroom walls.

\$3.95 (paper)

February, 1985

Order from: **WORKERS' DEMOCRACY**
P.O. Box 24115
St. Louis, MO 63130

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al Indian bands through the Saskatchewan Indian Corporation (SINCO). Copying the Council of Energy Rich Tribes (CERT) in the U.S., SINCO is the corporations' brainchild to get co-operation and access from the Natives, even managing to get them operating the trucking firm that transports the yellowcake from the mines to the terminal. These government funded representatives of the Native community are thus brought in to "represent the people's interests".

Another deposit zone, at the Key Lake site, has been considered the world's largest Uranium mine until the recent discovery of the Cigar Lake deposit which dwarfs all others with its 115,000 tons of Uranium at an average 10% grade. The Cigar Lake ore body is so "hot" that robotic technology will be required to mine it. Eldorado Resources is there again, developing the Collins Bay B-zone deposit which is 6 miles north of Rabbit Lake on Wollaston Lake. This is also the site of the upcoming standoff. The Wollaston Lake band has been opposing the mining of Uranium since 1972 and with the expansion of further mine sites in their backyard, the limit has been blown. A community of 700 people who live by hunting and fishing cannot tolerate further destruction of their means of survival. It is also an atrocity to the natural spiritual balance to wreak such havoc. In July of '84, the Lac La Hache band issued an open letter on behalf of the residents there asking for support. "What I'm really concerned about is the kids in the future. If the water is contaminated and not fit to drink and the fish are not fit to eat, what are the children going to live on?...We will not agree to have the Collins Bay mine opened. This mine concerns everybody because Wollaston Lake flows everywhere, North, South, East, and West." Nor is the issue at all confused with the question of employment since only five local people have permanent jobs at Rabbit Lake and five at Collins Bay.

It really is a matter of GENOCIDE. The Indigenous people were colonized and forced onto reservations of the most barren land. Now this land is discovered to be rich in resources and these same people are forced into work slavery in the mines, to be poisoned on the job. Or poisoned in the home by drinking the water or eating the fish. Or forced to relocate so that the land rip-offs can proceed without hitch. Water is life but the corporations are killing it. It's a genocide of all the environment and all species of creatures. It is a matter for all people to realize is the beginning of the end - the end of life if we let it. Or, positively, the beginning of the end of land exploitation if we act to stop it. The reality of what the military and industry are doing isn't subtle, and we can't be subtle about responding. The most outrageously dangerous political moves are happening throughout the world in the remote areas like northern Saskatchewan. The confrontation between the corporate giants who control the

functioning of the world and the people who struggle for justice, equality, and peace will happen in these isolated spots.

The survival gathering and blockade have been called to bring the international community together to stop this mine but also to take a stand against all genocidal power. All individuals are asked to come self-sufficient and, if possible, organized into affinity groups. No firearms, drugs, alcohol, or violence permitted. If you cannot be at the blockade, contribute by spreading awareness in your area, fundraising etc. Contact Collins Bay Action Group, Box 8536, Saskatoon, Saskatchewan or the Uranium Resistance Network, Box 3183, Vancouver, B.C. V6B 3X6 (604) 254-7923. Petitions of support to the Lac La Hache Band, Wollaston Lake, Saskatchewan SOJ 300. SURVIVAL GATHERING JUNE 9 - 14, 1985, ROLLING BLOCKADE JUNE 14 and CONTINUING.



"Hey kid, get a job..."

APPLE HARVEST NEXT FALL - MAKE SOME MONEY, AND HELP GET THE UNION STARTED!!

If you need some bucks, head on out to the Columbia River apple orchard country for harvest next fall. There's some work, mostly at minimum wage, in June during the thinning season, too. The bulk of casual labor is hired on for picking though, around September to October, and the money can be fairly good, usually averaging \$4 - \$5 an hour for beginners. But don't get bored on the job - lend a hand with getting an orchard workers union started! People have talked about it for years in the orchards, and last season an IWW-oriented newsletter was printed weekly. Most pickers I talked to thought it was a damn fine idea, and I got a small mailing list out of it and a lot of enthusiasm. You can help, even if you aren't knowledgeable about the fruit industry, by circulating newsletters, leaflets, talking, getting contact lists together, rousing the rabble, etc. For information, and an update on the organizing project, complete with tip sheet on getting hired on, write: ORCHARD WORKERS ORGANIZING PROJECT_IWW, Box 1386, Bellingham, WA 98227. Let us know if you've ever picked fruit before, if you speak Spanish, if you have friends who usually pick apples in Washington State.

Yours for the whole works
Dave Tucker, IWW delegate

SURVIVAL NETWORK INFORMATION CENTER PUBLICATIONS

1. THE SURVIVAL NETWORK GUIDE TO USEFUL RESOURCES, PUBLICATIONS, AND GROUPS.

1247 listing that include survival struggles, anti-nuclear groups, peace groups, Native struggles, social ecology, workers' struggles, prisoner support groups, anarchists and others.....\$6.

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6. COLLECTIVES IN THE SPANISH REVOLUTION. By Gaston Leval.....\$4.00

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17. THE KU KLUX KLAN: A HISTORY OF RACISM AND VIOLENCE. By the Klanwatch. \$2.00

18. KEYSTONE TO SURVIVAL. 1980 Black Hills International Survival Gathering \$4.00

19. THE GENERAL STRIKE FOR INDUSTRIAL FREEDOM. By Ralph Chaplin.....50¢

20. A METAL WORKERS GUIDE: HEALTH & SAFETY ON THE JOB. By the IWW.....50¢

ADD 10% FOR POSTAGE

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anti-authoritarian **AANN** news network P.O.Box 915, Stn. F, Toronto, Ont. M4Y 2N9, Canada

The Anti-Authoritarian News Network Bulletin is a monthly publication, offering you an alternative perspective of daily life. Compiled in each issue are 'relevant' news clippings, plus news not covered in the dailies, articles and letters from activists, poetry and graphics, political appeals, events local and worldwide, the Toronto activist trial scene, and reviews of various political publications. Everything in the AANN Bulletin is anti-copyright except where noted, so you may use any material for your own publications or posters.

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Today, the State has succeeded in meddling in every aspect of our lives. From the cradle to the tomb, it strangles us in its arms. Sometimes as the central government, sometimes as the provincial or local State, now as the commune-State, it pursues us at each step, it appears at every street corner, it imposes on us, holds us, harasses us.

It regulates all our actions. It accumulates mountains of laws and ordinances in which the shrewdest lawyer is lost. Each day it creates new gears to awkwardly patch up the broken old watch, and it comes to create a machine so complex, so inferior, so obstructive, that it revolts even those who are charged with running it.

It creates an army of employees, spiders with hooked fingers, who know the universe only through the dirty windows of their offices, or by their obscure, absurd, illegible old papers, an evil band who have only one religion, that of the buck; only one care, that of hooking up with any party whatever in order to be guaranteed maximum political appointments for a minimum of work.

The results we know only too well.

PETER KROPOTKIN, *Words of a Rebel*, 1885

"Yaas," said the farmer reflectively, "all the I.W.W. fellers I've met seemed to be pretty decent lads, but them 'alleged I.W.W.'s must be holy frights."

I.W.W. Songbook, fifteenth edition



Listen to me

Listen to me... I have a story I want you to hear
About a Nation of people whose hearts are filled with
love and passion for all the Great Spirit's Creation...

Listen to me... As I tell you about the evils done to the
Proud Nations of People, who only wanted to show love
and friendship to the people of Foreign lands...

Listen to me... As I tell of the history of my People whose
philosophy of life is to live in peace & harmony with
Mother Earth and would extend a hand in friendship before
we would in anger...

Listen to me... When I tell you how our offer of peace
through our many Peace Treaties which was sealed with
the oath of our sacred pipe ceremony was dealt with lies,
deceit, hostility and death...

Listen to me... When I answer people who tell me things
have changed for the better in America for all, that nothing
has changed for us Indians we are still living
in the highest poverty, alcoholism, unemployment rate,
and we are still being dealt with lies, deceit,, hostility
and death...

Listen to me... I am the Indian voice crying out from
millions of Graves for peace, justice and freedom...and
for the return of our Holy Lands the Black Hills...

Listen to me...

Leonard Gwarth-ee-lass Peltier
3/8/85

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